

of little influence or a street gammin or social outcast, who is the inevitable fruit of a corrupt social system. The latter is likely to be a mere echo of his surroundings, with little influence; the former may become a mighty leader among men to move and uplift them.

If the church is to do its work of christianizing the world it must christianize the world's leaders, who are and will be its cultured men. Hence the church must maintain institutions of higher education, bring the educated and powerful under the sway of Christianity and thus give to civilization as its guiding and dominating forces, men and women clear in vision, wide in sympathy, sacrificial in purpose. This is the great and imperative present duty of the church. It includes and overshadows all other interests. Take care of education and the college students and these will take care of everything else. The future is in their hands. In this direction lies the gate way of a nobler civilization;—the progressive realization of the poet's dream and the prophet's vision;—the dawn-breaking of the new and better day.

The limits of this article forbid a discussion of many pertinent and important considerations, tho a few of them may be barely suggested. While the church should give no education that spiritual vision and moral tone without which its work would be vain and fruitless, at the same time, the College should give to the church breadth of toleration and that sanity of method which studies its problems with openeyed enthusiasm and gathers, arranges and scrutinizes its facts with painstaking patience. For long centuries generations came and went, repeated the blunders of their ancestors, and left comparatively little of permanent value to their successors. But a change came with the adoption of the scientific method and the race will now grow rich in power and wisdom as never before. This method, the child of higher education, is God's method, and enables us to cooperate intelligently with him, in the wisest use of our resources and opportunities. Again, higher education must provide the church a broadly cultured and disciplined ministry. Without such, no religious organization can do the work committed to it. The increase of knowledge, the diffusion of culture, and the growing complexity of civilization with its difficult governmental and social problems, make upon the ministry, larger and larger demands,—demands which they must meet if they are to command the confidence and respect of the people and lead them in thought and all good works. Then, too, there should be provided so far as possible, well educated Sunday school teachers, trained in methods of education and church work.

Lastly, the college, thru its educated and trained church workers and the students who drink from its Pierian springs and catch its enthusiasm for knowledge, should stir the hearts of the masses to nobler longings, lift them out of the dead level of the common-

place, give them visions of the majesty of life, and of "the wonder of the world which is to be."

When religion and education are properly co-ordinated, they will give to the world not the misguided enthusiast; not the jaundiced-eyed, palsied-hearted pessimist; not the unfeeling Philistine, who is blind, deaf, unappreciative in a world throbbing with life, harmony and beauty; not the rich, refined loafer and parasite who lives only to waste and enjoy what the world lays at his feet,—not these, but strong-hearted, large-visioned, high souled men of saintly and Christ like character; who do valient service in the routine of duty, in the work of sacrifice and in the battle for the uplifting of our common humanity,—such men and women as Matthew Arnold hails in this:

"Thus, in the hour of need,
Of your fainting, dispirited race,
Ye, like angels, appear
Radiant with ardor divine.
Beacons of hope, ye appear;
Languor is not in your heart;
Weakness is not in your word;
Weariness not on your brow.
Ye, a light in our van! At your voice,
Panic, despair, flee away.
Ye move thru the ranks, recall
The stragglers, refresh the outworn,
Praise, reinspire the brave;
Ye fill up the gap in our files,
Strengthen the wavering line.
Establish, continue our march;
On, to the bound of the waste;
On, to the city of God."

THE DIVINITY OF THE LORD JESUS

Continued from page 3

the divine title is used, and vice versa. Matt. 1:23; Lk. 1:31, 32; Acts 20:28; I Cor. 2:8; Col. 1:13 17. Such references may be multiplied. Jesus Christ is thus made the subject of two classes of names and two classes of attributes. Of him a two-fold relationship is affirmed in these titles and attributes. These relations are so distinct and complete each in its own sphere that they may not be interchanged.

No other explanation of the personal life and character of Jesus Christ as set forth in the scriptures is so satisfactory as that which unites in him the Deity of God and the humanity of man by the incarnation.

CONCLUSION

The Brethren church holds unqualifiedly to the doctrine of the divinity of our Lord. The faithful preaching and teaching of the words at the head of this paper will assure rich and marvelous development in the personal life as well as in the whole church. We preach Christ crucified, aye more, Christ risen, Christ enthroned, Christ our God. "Glory be to the Father, and to the Son, and to the Holy Spirit, world without end. Amen."

Ashland, Ohio.

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